

THE CHRISTIAN CENTURY

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A Minister's Friends

Up-to-Date Stories From the Book of Jeremiah

R. A. Long, Man, Citizen and Philanthropist

CHICAGO

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The Christian Century, the chief publication of the society, desires nothing so much as to be the worthy organ of the Disciples' movement. It has no ambition at all to be regarded as an organ of the Disciples' denomination. It is a free interpreter of the wider fellowship in religious faith and service which it believes every church of Disciples should embody. It strives to interpret all communions, as well as the Disciples, in such terms and with such sympathetic insight as may reveal to all their essential unity in spite of denominational isolation. Unlike the typical denominational paper, the Christian Century, though published by the Disciples, is not published for the Disciples alone. It is published for the Christian world. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

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This is from the front cover of a recent issue of "The Conquest." This issue has an excellent feature story by the superintendent of the Chicago Boys' Club. It is vital. It is helpful. By the way, have you compared "The Conquest" with other papers? Have you noticed that it deals with things and facts that count? There's nothing put into "The Conquest" for padding. Next week we shall announce another special feature, and each week thereafter for a while. "The Conquest" is growing. Watch it, and help it grow by putting it into your school. Send for free copy to

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THE CHRISTIAN CENTURY

CHARLES CLAYTON MORRISON, EDITOR

HERBERT L. WILLETT, CONTRIBUTING EDITOR

The Insufficiency of Environment

Ever since Buckle wrote his "History of Civilization," the scholars of the world have given increased attention to environment. Up to that time, character had been considered almost wholly in its personal aspects. Since then it has been studied largely as a matter of environment. So sure was Buckle of his conclusions on this subject that he affirmed that with knowledge of a nation's climate, food, altitude and other physical surroundings, an accurate statement could be made of their mental traits and moral character. Although the index of his work does not contain the word "environment," it was he who brought the idea into modern sociology and caused it to be a guiding factor in the interpretation of history. Since then the word "environment" has bulked large in literature.

The net result of this study has been a great gain in human progress. We have come to see how necessary it is to provide wholesome surroundings for the development of the life of a people. Neither the isolation of the wilderness nor the congestion of the over-crowded tenement affords the best environment for physical or moral life. Lovers of their fellow men are feeling as never before a burning passion and a mighty conviction of duty. Better roads and better facilities of communication have well-nigh destroyed the isolation of rural life, but there still remains the problem of making our cities fit places for human habitation.

Still, when all has been said that may be said concerning the importance of environment, it is well for us to remember that environment itself is not sufficient. The oak and the pine have the same environment, so has the weed and the tares. The rattlesnake and prairie dog are said to live in the same hole—how peacefully we do not know—but the same environment seems to be suited to both. It is said to be a favorite trick of the cuckoo to lay her eggs in a pigeon's nest, thus shirking her own maternal responsibility. But neither the nest nor the companionship of young pigeons, nor the sheltering breast of the pigeon-mother transforms the young cuckoo into a dove. Out of the same home and with the same surroundings go forth good boys and bad boys—boys who bring honor to their fathers and boys who break their mothers' hearts. A good home, a good name, a good education are all desirable, but none of these things in itself can make a life what it ought to be.

If anything, we are doing too much proportionately in the way of environment. We are deluging our children with books and toys and things that belong to that which is external. We need to discipline our young people in habits of self-forgetfulness, courtesy and resisting power. We need to strengthen all holy impulses and to train young life in those powers within, which alone can make character that is competent, forceful and effective.

Just here is where much of our modern effort breaks down. We are buying our daughters pianos and our sons automobiles, and sending both of them to college. We are mistaken in thinking these things are other than environment, so long as they are provided by the parents and merely appropriated by the children. In many cases these elements of environment are merely stage scenery, expensive and elaborate, to decorate the tragic scene of moral failure. What we should be doing is to give them power of moral resistance; to establish them in power to stand alone; to root and ground them in the fundamental virtues. School and college will not save them; music and gasoline will not hold them true to their faith. Nothing can save them if it be merely put upon them from without, or accepted by them without effort of their own. Your children may be angels, and you may surround them with an earthly paradise. Environment is not enough. What is needed above all else is character, strength of will, heroism and devotion to duty. These alone can give safety to us and to our children after us.

Environment changes. No man can provide forever a favorable environment for his son. Today he is in the shelter of the home, but who knows where he is to be tomorrow. The only safe thing is to make character so independent of environment that wherever a man may be placed it shall be known and recognized that he can be trusted to do a man's whole duty.

Let us do our very best to provide a good environment for our own children and for other people's children; but let us, above all that we put around them, seek to put into their lives stability of moral purpose, high ideals, and right motives that will be true to God and duty in any environment. Otherwise the story of the fall of the angels, the story of the Garden of Eden, will come in for endless repetition. The real garden of God is within the soul. Heaven, the heaven from which no angel can be cast down, is the heaven within.

Present Conditions in Mexico

BY IRVING HERR.

Editor's Note: Mr. Herr, who occupies a responsible position with a large mining establishment in Mexico, has just arrived with his family, at his home in the United States, the household leaving its baggage in Mexico. The mines owned by Americans are still in operation under supervision of Mexican overseers.

IN discussing this question, the first fact to be considered is that Mexico is a large country and that conditions in any particular part of it may be decidedly different from those in other parts.

The writer, although he has lived in Mexico for the past twelve years, feels that he is really competent to judge only those conditions existing among the mining population—a not inconsiderable portion of Mexico's laboring class, since mining forms one of Mexico's foremost industries.

The state of Guanajuato, although largely agricultural, is also a great mining state, and the principal mines are located

in the vicinity of the city of Guanajuato, which is the state capital. The mines of Guanajuato really support the city and employ thousands of laborers. Throughout the past three years, the state has been practically free of revolutionary troubles and the laboring class has remained steadily at work, apparently taking no interest in political questions. They have been content to have Huerta for their president, and in so far as they are able to think at all upon large questions, have wondered what the trouble is between Huerta and the United States, and why their countrymen of the North are fighting and killing their brothers of the South.

By nature they are docile and obedient, and as a rule have an inborn politeness and graciousness in their dealings with each other and with their superiors.

This trait, however, seems to be on the decline, especially since the revolutionary troubles began.

The greatest handicap to the material and moral advance of this large class of

observed by the Catholic church by direction of the Pope.

On these days, after an early attendance at mass, the balance of the day is usually devoted to drinking, and in addition a day's wages are lost.

The wages paid by the mining companies are good, and many a peon could have his little plot of land and a small home of his own if he saved his earnings, instead of squandering them in drink and gambling.

GOVERNMENT BY AN IRON HAND.

Of self government they have no idea whatever. They are used to being governed by the iron hand, and in fact admire and respect that kind of government. If they have any idea of liberty, it is that liberty means license and the right to do as they please.

The peon does not hate the foreigners. I am quite sure that as a rule he would rather work for a foreigner than for a Mexican, because with all his ignorance, he has a shrewd mind and realizes that the foreigner treats him much more justly than a native Christian master.

He is, however, very easily influenced, and one or two labor agitators, or political agitators, can work havoc in a well ordered community, if allowed free rein. Unfortunately he will believe for a time at least anything he hears, especially anything that gives promise of a better future for him, or an easier living.

It is for this reason that it is so easy to recruit forces for a revolution. A few promises on the part of an unscrupulous leader, the prospect of loot and an easy free life is enough to make a patriot fighting for his country out of a great many of the lower class.

Of real patriotism there is practically none in Mexico, and I speak now of this nation as a whole.

The press talks in high flown language of the beloved fatherland, the love of country that fills to overflowing the loyal hearts of Mexico's valiant sons, urging them to shed their last drop of blood to repel the hated Yankee, the Colossus of the North, etc. But it is all talk.

Patriotism there is not.

The anti-foreign feeling is excited artificially by the lying press of Mexico. Lies so gross, so palpable as are unimagin-



Institute Corona, Guadalajara, Mexico.

people is not their political condition, nor the dictatorial form of government under which they live and suffer. Liquor and the Catholic church are in the writer's opinion far more responsible for their low condition. Include the church, because this makes no attempt to discourage the use of liquor among the peons, and also fails to encourage thrift and steady labor. Innumerable fiestas or holy days are observed in Mexico and the laborers warned not to work on those days by the priests, whereas in civilized countries they are not

in the vicinity of the city of Guanajuato, which is the state capital. The mines of Guanajuato really support the city and employ thousands of laborers. Throughout the past three years, the state has been practically free of revolutionary troubles and the laboring class has remained steadily at work, apparently taking no interest in political questions. They have been content to have Huerta for their president, and in so far as they are able to think at all upon large questions, have wondered what the trouble is between Huerta and the United States, and why their countrymen of the North are fighting and killing their brothers of the South.

THREE CLASSES IN MEXICO.

By this time everyone knows that Mexico has three social classes. The largest in number is the laboring class, often called the peon, numbering probably from 75 per cent to 80 per cent of the total.

Following this is a large middle class, comprising the small shopkeepers, skilled laborers, business and professional men.

Finally the top layer, the wealthy land owners and leisure class.

It is with this peon class that the writer is most familiar. In Guanajuato, at least, these are not the down-trodden, exploited, suffering people that they are often painted, especially in the United States.

They possess little, as a rule living in adobe huts with mud floors, their prin-



Wash Day in Peaceful Mexico.

able by an American are printed and are believed not only by the laboring class, but but by many of the middle class as well.

That Mexico contains within herself the elements necessary to establish and maintain a democratic form of government I do not believe. The very men most strongly supporting Madero during his candidacy, for president turned against him as soon as it became apparent that they could not have all their personal

desires satisfied. It is the old question of the outs wishing to be in and the ins to stay in, and any means to gain their ends are used even though it may mean the killing and wounding of thousands of their fellows.

For such a people democratic government is not possible, except they grow up to it; and this means a matter of years, and of struggle. The beginning should be made at the bottom, and not at the top.

Let the small community first learn to elect the jefe politico, or local police-mayor, and to abide by the rules of the election. In time the state could elect its governor. In this way during the course of years the meaning of democracy would be learned.

In the meantime the central government should remain a military one, for it is the only one that can maintain order, and there must be order.

Christianity at Mecca's Gates

BY J. C. ARCHER.

Editor's Note: Mr. J. C. Archer is one of the Disciples now studying at Yale University. He is especially qualified to write of the work among the Mohammedans because of the fact that he faced Mohammedanism while located at Jubblepore, India, as a missionary. Harlan P. Beach writes enthusiastically of Mr. Archer's fitness to discuss this problem, not only on account of his experience in the field but also by reason of his study of their mighty religion, its language and its scriptures, since his return to study at Yale. The current campaign of Mohammedan education being carried on by Dr. Zwemer, the prophet of Moslem missions, in this country, and the selection by the Zurich convention of Moslem missions as a theme for special study in the Sunday-school, make this article of Mr. Archer's especially timely.

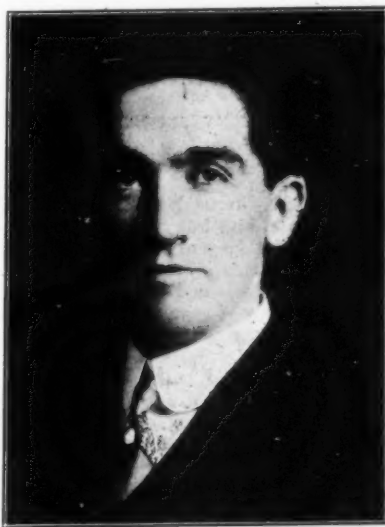
THIS article is suggested by an occasion and an observation. One of the few great students of Mohammedanism, Prof. Snouck Hurgronje, of the University of Leiden, is now in America delivering a series of lectures on topics within his field. During his recent visit to Yale, it was the great privilege of the writer to spend a delightful hour in conversation with him.

The visit the Holland professor is making gives opportunity for observing that among Americans there is a general lack of acquaintance with and interest in the history, life and problems of Islam. Many of our people think of the founder of Islam in the terms in which Carlyle idealized him. Others think of him as merely a gross sensualist, the type of a sensual and fanatical race. Many judge Islam as Islam usually judges Christianity—by its worst features. It is plain history that these two religions have most often met with their worst feet forward. Our prevalent opinion of Islam is likely a heritage from the time the Saracens were a terror to our ancestors and all Europe. Their dominant thought of Christianity has come in large measure from their contact with very unrepresentative sects, and from the unholy wars waged by Christendom for the recovery of the Holy Sepulchre. The Cross and Crescent have had unfortunate dealings with each other. It is time for both to avoid all further occasions of offense and misunderstanding and adopt an attitude of sympathy and appreciation. Of all the important religious systems of the day Christianity and Islam are nearest akin. Each looks upon the world as its field. Each has already made tremendous conquests and is still advancing rapidly.

A GIGANTIC STRUGGLE.

The struggle between Christianity and Islam for the ultimate supremacy is one of gigantic proportions. The Moslem advance is that of an enemy that gives no quarter. That is not the method of Christianity. And yet there is a way of firm opposition to further Moslem conquest and a way of entrance into the very heart of traditional Islam. No final success, however, can be gained by Christianity unless it be hoped for on the basis of intelligent and enthusiastic campaigning, unless the whole Christian Church become aroused to its opportunity.

One very unique thing about Professor Hurgronje is that he was once a resident of the city of Mecca. He was there six months—a Christian in the Holy City of Islam—and yet he is alive to tell the story. A wide reader and far traveler expressed much surprise lately when told



Mr. J. C. Archer, of Yale University.

that Mecca is a city sealed to non-Moslems, that a Christian especially risks his life in going there. It has been thus for a thousand years, and yet he did not know it! How little the ordinary man must know of the Mohammedan world!

The professor did not go to Mecca as a Moslem, but he took other precautions. For example, he lived many months in an Arab tent in Africa in order to acquire the "smell" that would allow him to go, even among dogs, unmarked as a stranger. He even changed the color of his skin. He had long before mastered the Arabic tongue. But no precautions would have availed had the Meccans suspected his real religion. Surely a Christian should be able to go to Mecca just as freely and as openly as a Mohammedan may go to Paris or Berlin. But Mecca is closed. And the attitude of the religious capital of Islam is typical of that which thoroughgoing Islamism takes toward all other systems of faith. The exclusiveness and the intolerance of Islam

seem so much out of harmony with the best interests of the world.

But Islam is changing. She has suffered in war, and some fair parts of her political empire have been torn from her. The Balkan wars were for a time almost as much a shock to the Islamic consciousness as was Tours. Albania, free from Turkish civil control, is sitting in judgment on Turkey's religion—she is planning to become free of Mohammedanism also and to become a Protestant Christian state. These political changes may have added something to Moslem bitterness, but they have also caused an appreciable readjustment from within. Many leading Moslems themselves see that former policies are quite unfit for present general conditions.

A CHANGING ORDER.

Islam was a changing order even before she felt the pressure of armed force. The voice of the Turkish Constitutionalists had been heard and the old Sultanate had been done away. In India and Egypt especially more intimate contact with the culture of the West had begun to stir the social and intellectual life of Moslems.

This inner and somewhat voluntary readjustment is the significant thing today in Mohammedanism. Liberalism in education is coming to prominence. A new type of Islam is issuing from Aligarh in India and from the new university in Egypt. Faint departures are noticeable even in old Al Azhar, and several orthodox doctors of the law have already betaken themselves to Mecca, there to live and teach in quiet. Historic criticism has found its way (at Aligarh) to the Koran and the Traditions of the Prophet. Mohammedanism in the face of the best types of Christianity is becoming slightly aware of the need of apology. It is seen that Moslem ethics theory must accommodate itself to the newer social demands. Here and there Moslem women are protesting against the veil and the harem. The traditional Islam must fall; it cannot stand the strain of its own exclusiveness nor the pressure of the new world's demands. Conservatism will make its last stand in Mecca. But there will be in the end a second capture of the sacred city, with the destruction then of the idols of unrestricted concubinage, slavery and polygamy, and the dissipation of false conceptions of God and his Christ.

Changing Islam lends emphasis to the fact of Christian opportunity. Direct conversions of Mohammedans have been few, though not negligible. The gains of Christianity in Mohammedan Sumatra are reasons for sound hope. Some notable individual conversions have been made in various lands. But hope for the final success of the religion of Christ must be based on a change of policy. The plan of "converting" the "heathen" or the Mohammedan—in the old sense of the term—must be abandoned. The task of Christian missions and other Christian agencies is to Christianize. Conversion has meant too often the acceptance by the convert of some set of sectarian dogmas. Christianization would draw and win men to nothing but the gospel of Jesus Christ. Conversion has usually implied the utter uselessness of all the

elements of the convert's former life, the falsity of all his beliefs, the immorality of all his practices. Christianization would burn out all the dross of the old, yet would leave unscorched what there was of real value. In such a way method would not break with itself. Christianity may call upon certain individual Mohammedans to cast away all their own past, but it may not, with much hope of success, call upon the Moslem world to wipe its system clean off the slate. Christian opportunity lies in the direction of cleansing and control.

A RIPE OPPORTUNITY.

It is not to be supposed that Islam has had no values. There are traces in Mohammed of sincerity and genuine prophetic inspiration. The work he did in his own day was wonderful, and its results

have reached very far. The sins of Islam lie in the region of ethics more than in that of religion and are thus for our day all the more glaring. But Mohammed had his good qualities and Islam has its virtues. These things may not be justly ignored in the work of Christian missions. Moreover, Moslems as men are to play their part in the greater world affairs. To this end it is the task of Christianity to make them useful instruments. Thus it offers them the gospel and the Cross.

Christianity has not the freedom of the house of Islam. A much larger opportunity must be sought and won. A just confidence in the ultimate triumph of the gospel of Christ should not ignore the constraining power of appreciation and love. Only thus may Christianity win its way to the gates of Mecca and into the very heart of Islam.

A Minister's Friends

With Suggestions From the Life and Times of Jeremiah.

BY WILLIAM E. BARTON.

IN a sense, every minister lives a lonely life. Many as may be the number of those who love him and whom he loves, his position does not lend itself to intimate friendships. Entire familiarity is not easy in his position, even though he be at heart a most companionable man, and one who loves friends.

For instance, there was the Rev. Dr. Jeremiah. He was a tender-hearted man, who longed for companionship, and got very little of it. There is a verse in Ezekiel that troubled me when I read it. Ezekiel was preaching in Babylon, and what happened in Jerusalem he did not know very well. It took news an astonishingly long time to get back and forth. It was a year and a half after the city was destroyed before Ezekiel found it out, and then he learned it through a fugitive. So he did not know very well what was happening, but he kept as close track of movements there as he could. And he knew things were going very badly, and he blamed very nearly every one for it. This is what he said of Jerusalem and her leaders in one of his sermons:

STANDING IN THE GAP.

"Her princes in the midst thereof are like wolves ravaging the prey, to shed blood, and to destroy souls, that they may get dishonest gain. And her prophets have daubed for them with untempered mortar, seeing false visions, and divining lies unto them, saying, Thus saith the Lord Jehovah, when Jehovah hath not spoken. The people of the land have used oppression, and exercised robbery; yea, they have vexed the poor and needy, and have oppressed the sojourner wrongfully. And I sought for a man among them, that should build up the wall, and stand in the gap before me for the land, that I should not destroy it; but I found none. Therefore have I poured out mine indignation upon them; I have consumed them with the fire of my wrath; their own way have I brought upon their heads, saith the Lord Jehovah." (Ezek. 22:24-31.)

Not a man to stand in the gap! That was the very thing Jeremiah had been doing and was doing. He had been at it for a quarter of a century, and was still at it, in season and out of season. And Ezekiel did not appear to recognize it! Ezekiel's wholesale denunciation is as if some minister in Chicago should say,

"Boston is utterly given over to religious fads, and her ministers are preaching every new heresy, and not the Gospel;" or as if some Boston preacher should say, "Chicago is sunk in commercialism, and she has not a preacher who dares lift up his voice and condemn it." You and I know that bad as Boston is, and bad as Chicago is, there are noble men and fearless ministers in each city, and any wholesale denunciation on the part of either would be in bad taste.

LACK OF HARMONY BETWEEN PROPHETS.

Now I wonder why Ezekiel said that. He probably knew Jeremiah before Ezekiel left Jerusalem. He certainly heard of him, and knew of his preaching, and knew that he sent letters to Babylon. But in those letters Jeremiah never referred to Ezekiel, and Ezekiel in his denunciations never made any exceptions in favor of Jeremiah. I think there is an explanation, and I do not now stop to explain it. I merely call attention to the fact that those two prophets, though they belonged to rival priestly families and to opposite political parties, might have been a lot of comfort to each other, and do not appear to have been. I do not mean that they quarreled. They did nothing of the kind; but though their books show that they influenced each other more or less, they worked in isolation, neither doing anything to help the other. To be sure they were a long way apart, but it is not by any means certain they would have agreed if they had worked together. They were doing the same great work, and preaching essentially the same great message, but they did not work together.

My own impression is that while they knew of each other, and realized that they were preaching substantially the same message, they were so separated to begin with by the old-time rivalry of their respective denominations—for there were denominations in that day—and by their adherence to two different factions in Jewish politics, that it was better for them to have worked completely apart. But I do not know this. I know only what the Bible tells. Jeremiah and Ezekiel, had they been friends and correspondents, might have cheered each other, and so far as we know they did not. There may have been a good reason for it, but I am sorry it was so.

HIS FRIENDS APPRECIATED HIM.

But Jeremiah had some friends among the ministers. First of all there was Baruch. He was to Jeremiah what Boswell was to Samuel Johnson. He stood by Jeremiah in his conflict with Jehoiakim. He was his recognized attendant and amanuensis. I notice that Prof. Moses Bittenwieser, a Jewish professor in Cincinnati, in his recent volume on the prophets, contends that Jeremiah himself was illiterate, and that but for Baruch we should never have had the written sermons of Jeremiah. I know far less about the Jewish prophets than Professor Bittenwieser, but I do not in the least agree with him. The Apostle Paul never wrote a letter with his own hand so far as we know, and he certainly was not illiterate. I would not be hammering out these articles with painful labor on a typewriter if I could afford a stenographer. Paul had several amanuenses, serving him from time to time. But Jeremiah for twenty years had but one, who was faithful to him all that time. Not only so, but Baruch was a prince, a man of high family. He gave up large ambitions to be with Jeremiah. Jeremiah recognized this and appreciated it, and warned him against his ambitions.

BARUCH THE FAITHFUL FRIEND.

"The word that Jeremiah the prophet spake unto Baruch the son of Neriah, when he wrote these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, king of Judah, saying, Thus saith Jehovah, the God of Israel, unto thee, O Baruch: Thou didst say, Woe is me now! for Jehovah hath added sorrow to my pain; I am weary with my groaning, and I find no rest. Thus shalt thou say unto him, Thus saith Jehovah: Behold, that which I have built will I break down, and that which I have planted I will pluck up; and this is in the whole land. And seekest thou great things for thyself? seek them not; for, behold, I will bring evil upon all flesh, saith Jehovah; but thy life will I give unto thee for a prey in all places whither thou goest." (Jer. 45:1-5.)

Jeremiah had this great comfort, God would never take Baruch away from him. He would be faithful; Baruch's rank would protect him from violence; and he would outlive Jeremiah. He did so, and preserved the writings of the old prophet;

and I only wish he had put them into better order. Baruch had many virtues, but the methodical arrangement of literary material was not one of them. Otherwise I should not have to thumb the book of Jeremiah through and through and back again as I am doing while telling you these stories.

What a comfort was one such friend! And Jeremiah had others.

There was the prophet Uriah. He could not do much, except to believe in again, and get himself killed for the doing of it. Yes, and his murder was the Jeremiah and preach his sermons over meanest act of that contemptible cur, Jehoiakim. I call him a cur, because Jeremiah pre-empted the name "ass" with which to label him. That miserable coward of a king, not daring to murder Jeremiah, killed him by proxy. He secured a writ of extradition and brought Uriah home from Egypt and killed him as an insult to Jeremiah. The cowardly, contemptible, bloody murderer! This is the way it happened. They were accusing Jeremiah of treason for declaring that Jerusalem was to be destroyed, but his friends defended him by proving that Micah had said the same thing, and had not been killed for it. That precedent saved the life of Jeremiah, and you can read all about it in the 26th chapter of his biography. But when the king found he could not kill Jeremiah, he sent to Egypt and brought Uriah home and mur-

dered him. Here is the record of that infamous crime:

"Then said the princes and all the people unto the priests, and to the prophets: This man is not worthy of death; for he hath spoken to us in the name of Jehovah our God. Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying, Micah the Morastite prophesied in the days of Hezekiah king of Judah; and he spake to all the people of Judah, saying, Thus saith Jehovah of hosts: Zion shall be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. Did Hezekiah king of Judah and all Judah put him to death? did he not fear Jehovah, and entreat the favor of Jehovah, and Jehovah repented him of the evil which he had pronounced against them? Thus should we commit great evil against our own souls.

MURDERED BY PROXY.

And there was also a man that prophesied in the name of Jehovah, Uriah the son of Shemaiah of Kiriath-jearim; and he prophesied against this city and against this land according to all the words of Jeremiah. And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death; but when Uriah heard it, he was afraid, and fled,

and went into Egypt. And Jeremiah the king sent men into Egypt, namely, Elnathan the son of Aehbor, and certain men with him, into Egypt; and they fetched forth Uriah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the common people. But the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death."

You see, it was the princes that defended Jeremiah, and employed able counsel who sought out this ruling of the supreme court, which saved Jeremiah's life. He had influential friends. And Ahikam was among them! Ahikam was the son of a prominent man, and he took Jeremiah home to board, and Jeremiah had good things to eat, and a quiet place to study, and some one to answer the telephone, and a good stenographer. Hurrah for Ahikam! He protected the old minister, and nobody dared take him from under the roof of Ahikam.

And Jeremiah had obscure friends, who helped him from time to time. Do you remember the thoughtfulness of the old colored man in providing rags when they pulled Jeremiah out of the cistern? You don't? Well, it is a story you ought to know, and it is in the Bible. I know the name of that thoughtful old darkey, and maybe I will tell you about it in a later story.

Leaders of Men and Millions

ROBERT A. LONG, OF THE BUSINESS MEN'S COMMISSION OF THE MEN AND MILLIONS MOVEMENT.

EVERYBODY in Kansas City, Missouri, knows R. A. Long, where he lives and has his business headquarters. He is a leading citizen of the town, interested in every good work, including charity and philanthropy, civic pride and church work. The Y. M. C. A. recognized this when they reelected him as a trustee. The Antislavery forces proclaimed this when they placed his name at the head of the list of marshals of a recent demonstration, and he rode a prancing charger at the head of the column.

Citizens in Columbus, Kan., know Mr. Long, because he started in the lumber business in that modest town, with small capital, but lots of grace and grit, and made good, intending, as he says now, to spend his life there. He is still mightily interested in Columbus's affairs, and goes back occasionally for a visit, as on a recent occasion when the Christian Church was dedicated.

A NATIVE KENTUCKIAN.

Old Kentucky people know and love Mr. Long, because he is a native son—a Corneracker, as it were, and with others, proudly holds aloft the reputation of the state as one of the chief contributors of men of worth to the world. Mr. Long was born on a farm near Shelbyville, Ky., December 17, 1850. His mother was a relative of the famous Blackburn family, whom everyone in Kentucky knows and honors. The common schools of the county and a boys' school at the county seat are responsible for Mr. Long's early education, but it is to the "School of Hard Knocks" that most credit is to be given, for the bulk of Mr. Long's education was secured there.

Mr. Long began life as a farmer. Later he became a clerk in a store. Then he began to climb the ladder of fame and fortune as owner and manager of a retail lumber yard. His business prospered, or rather, he made it prosper. He saved his money and when lumber was low priced, he bought, and when it was high, he sold. That principle has guided his business life. Today, R. A. Long is said to control thirteen of the largest lumber companies in the world, which own eleven modern sawmill plants and eighty-seven retail lumber yards, and thousands of

acres of virgin forest, principally in the south, with several small lines of railways affording these mills an outlet. The R. A. Long Building in Kansas City, the first steel skeleton office building erected in the city, is the property of Mr. Long. At this writing another property has just been completed and added to the R. A. Long collection, being a model farm of some sixteen hundred acres, located in Jackson County adjacent to Kansas City. Here is the summer home of the Long family, barns for Miss Loula's string of fine horses, in which her father takes great pride, herds of finest cattle, dairy, creamery, etc., etc. Like every other property, it is hoped to make the farm pay for itself if it can, and it usually can. While lumber is his greatest interest, Mr. Long has made a few investments in Kansas City utilities, such as gas and street railway plants, a bank or two, the boat line, etc. His city residence located on Gladstone Boulevard is the finest in the nation outside of New York.

A DEMOCRATIC FAMILY.

Mrs. Long, to whom her husband gives much credit for his business successes, is a retiring lady, much like her husband in this respect, and perhaps a bit more so. She is thoroughly democratic, helping at church bazaars and suppers and in all church work in the freest and heartiest fashion. Mrs. Hayne Ellis and Miss Loula, with the former's husband, Lieutenant Hayne Ellis, U. S. N., and their children, complete the family, and they are all much in each other's company.

The Gideons of Illinois have as their slogan "100,000 Bibles for Illinois Hotels!" They have placed 60,000 already.



Mr. R. A. Long.



EDITORIAL

A NEW DAY IN INDIANA.

THE feeling prevailed at the Indiana state convention last week that the Disciples of Christ were entering a new era in their work in that state. New men have recently come to leadership. They are undertaking their task with a higher order of church statesmanship than has ever before obtained. And there is a heartening response from the churches to the recent generous gifts made to the state work by Mr. Marshall T. Reeves, of Columbus.

But more significant than anything else, a profound sense of spiritual need and aspiration found oft-repeated expression both in public address and prayer and in private conversation. The old controversies are dead among Indiana Disciples. A new era of religious life seems about to dawn.

The possibilities of the situation now obtaining in that state kindle the imagination of any one who has eyes to see.

MR. TODD AND DR. AMES.

CARRYING out our promise to express an opinion on the subject of mysticism as discussed by Mr. Todd and Doctor Ames we quote two paragraphs. Mr. Todd says:

Religion is primarily and essentially not a matter of institutions and ceremonials and beliefs—it is not even a matter of deeds, however benevolent and disinterested, such as “visiting the fatherless and the widows in their affliction”—but a matter of communion with the Highest. The deeds follow, as do also the forms of worship and the institutions through which it expresses itself and the rules of conduct which we call beliefs. But religion itself, in its essential nature, is a fellowship between kindred souls.

Doctor Ames says:

All religion in its vital expression is devotion to some great task. It is the attempt to build the kingdom of God, to create an ideal social order, to make of one family all the people of the earth. That was the dream of the ancient prophets, that was the mission of Jesus, that has been the ideal of all Christian reformers and missionaries. It is in this sense that Mr. Todd is justified in saying that religion is a matter of will. It is an act, a deed, an achievement.

These two quotations epitomize the clashing views of the two articles which appeared in *The Christian Century* last week. One says religion is direct friendly intercommunion between God and the soul. The other says religion is unselfish devotion to the social task of building the Kingdom of God.

To one the distinctive religious impulse finds its meaning in the social order. A social order conformed to Jesus' idea of the Kingdom of God is the end for which this universe exists and toward which all divine forces are carrying it. The attainment of such a social order is the ultimate motif of creation. To be religious, therefore, is to freely and fully give oneself in service to aid in bringing in the Kingdom of justice.

To the other the distinctive religious impulse finds its meaning and satisfaction in the soul itself. Souls, not a social order, are the end for whose creation this universe exists. The production of individual souls is the ultimate motif of creation. Souls do not exist for the social order, but the social order exists for souls. The importance of the Kingdom of God inheres in this, that it is only in a social order conformed to Jesus' idea of the Kingdom of God that souls have a chance to come to their own. Therefore, while religion embraces the social order and is hollow and false if it tries to exist apart from the social order, it can not be stated in terms of the social order. For the social order is not an end, but a means to an end; the end, the goal, toward which the whole creation moves, is the soul itself.

Of these two views *The Christian Century* finds itself in closer affinity with Mr. Todd's view than with Dr. Ames'. We believe that religion is the appreciation of life from the standpoint of end in terms of the ultimate worth of the in-

dividual soul. What kind of a universe must this be, that makes the bringing forth of my soul and of other souls like mine the end and aim of all its groaning and travail? This is the fundamental question of religion. Our answer to it, our full response, is religion.

One could very well be devoted to a great task, could even be an effective laborer in building the Kingdom of righteousness in the world of men, and still not be religious. Religion is personal goodness plus; it is social service plus. It is our reflective interpretation of personal goodness and social service, our insight as to the ultimate meaning and worth of the things we are doing, the life we are living. It is the discovery of what, as individual souls, we are worth to God.

But if we cannot accept as adequate Dr. Ames' definition of religion, no more can we accept Mr. Todd's psychological explanation of his own definition. The resort to some non-intellectual “faculty” to account for what he calls “mystical knowledge” of God conveys no meaning to us. Against the dominant mode of thinking in our day we affirm the central importance of the intellect in true religious experience. Mysticism we believe in, not as something apart from knowledge, but as the recognition of the fact that the reality is more than our knowledge; that any concept or image whatever with which we approach reality is but a pale symbol of reality; that reality—God—is more than our best thought about Him.

Happily, Doctor Ames' statement, so wholesome and sane in its close touch with concrete experience, suggests at the close that he may not be so far from Mr. Todd's view after all. In his final paragraph he says the power of the preacher depends upon his ability “to direct the activities of the church into fruitful channels and at the same time GIVE THESE ACTIVITIES THEIR IDEAL INTERPRETATION AND TO EMPLOY ADEQUATE SYMBOLS, SUCH AS THE ARTS AFFORD, FOR THE SUPPORT OF THE FAITH AND COURAGE OF HIS PEOPLE.” The words which we have put in small capitals describe the thing that is distinctively religious.

RELIGION IS, TO OUR MIND, THE IDEALIZATION OF SOCIAL SERVICE AND PERSONAL GOODNESS.

That is what God means to us. Our concept of God is the supreme symbol by which we grasp the ideal, the spiritual, and the eternal values of our life. What Mr. Todd calls direct communion with God is, it seems to us, from Doctor Ames' point of view, the momentary and habitual detachment of the soul from its moral tasks to see these tasks whole, to relate them to the cosmic Will and so to gain courage and faith to go back to them with renewed power and insight.

PERSONAL EVANGELISM.

THE Gospel gives us a very interesting account of the conduct of the very first disciples of Jesus. Two of them went out within twenty-four hours and brought to Him another disciple each. One of the first two who followed Jesus was Andrew, Simon Peter's brother. “He first findeth his own brother Simon, and brought him to Jesus.” It was the most natural thing for him to do, and the very first thing that occurred to him to do. It was the best day's work he ever did. The next day Jesus found another disciple, Philip, and Philip did the very same thing. That very day he found Nathaniel, and said, “We have found the Messiah, Jesus the son of Joseph.” Jesus did not waste any time reproving Philip for thinking He was the son of Joseph, nor tell Nathaniel that he could not be a disciple so long as he thought so; He said, “Behold an Israelite indeed, in whom is no guile.” If Nathaniel really needed to learn that Jesus was not the son of Joseph, the place to learn it was in fellowship with Him. He took Nathaniel gladly, and gave him a hearty welcome, and they went together. The beautiful thing about the story is the perfect naturalness of it. These men came to Jesus with defective theology and unsanctified ambition, but with glad hearts and wills that were ready to become



submissive to the will of Christ. That was the first thing. Then they turned straight about and went out after their friends. We need another campaign of just that kind of evangelism. If between now and summer each reader of this editorial will seek with God's help to win one soul for Christ, we shall have a great revival. There is nothing so effective as personal evangelism. Let us have more of it.

COLORADO AND COATSVILLE.

A MINISTER from Coatsville, Pa., stood in the street opposite Mr. Rockefeller's office and read the burial service for the men who have been killed in Colorado. The cameras clicked while he did it, and the newspapers showed the pictures of the minister and a little group of his spectacular friends in this singular service. Nobody in New York attended. If we remember correctly, a minister from New York went to Coatsville not so very long ago, and hired a hall, and held a funeral service for a Negro who had been murdered by the town of Coatsville, and nobody in Coatsville attended. It is interesting that Coatsville should now be the pot that has discovered the blackness of Colorado's kettle. Coatsville showed about as little conscience as any community on earth could have manifested for its own sin, but has religion to spare over the sin of Colorado.

We are a sinful and a bloody nation. The sin of Coatsville is significant because it might have been the sin of Colorado or Camden or Columbus or California or Chicago. Human life is woefully cheap among us. We are flattered by our own frequent declarations that ours is a twentieth century civilization, and that the wicked and belated nations near us need us to civilize them. We are forever sending ministers from Coatsville to read the burial service for Colorado. Let us rather hold a service of humiliation for Coatsville, Colorado and America as a whole. God be merciful to us, sinners.

MEANTIME KEEP COOL.

THE question whether we are to have war depends largely on how many people are in a state of mind that expects war. As soon as war is believed inevitable, war becomes at the very least psychologically possible. We are not a very reasonable nation; there are no reasonable nations. We are more or less given to popular hysteria, and are exceedingly influenced by our momentary impulses. War is largely a state of mind. We have decided to accept the good offices of Argentine, Brazil and Chile. We can afford now to be patient. What if they decide that we were not justified under the forms of international law, in establishing a blockade without a declaration of war? It is best for us to accept the decision, though it should disappoint us. Meantime, we shall have saved life, kept faith, added to the ties that bind us to the nations of greater America (and those ties are none too many

or too strong) and have shown to the world that a great nation on the very verge of war can stop in obedience to the demands of reason and conscience and submit to the arbitration of a court more just than that of the sword. If the decision is in our favor, we can press our demands on Huerta with confidence that the conscience of the world is on our side. We have accepted mediation; now keep cool, and await the result.

THE INSTRUCTORS INSTRUCTED.

EIGHT prominent Chicago men, including one minister, were sentenced to jail for contempt of court, and were held prisoners for several hours till they completely retreated before the court and purged themselves of their contempt. They were members of the Chicago school board. The judge in reading the sentence told them that they could not expect school children to respect the courts and the laws if school boards did not do so. Amen. And if legislatures and courts would respect the laws, and now and then would make the laws and their administration more respectable, it would help still more. We are inclined to think that the judge was right and that these men deserved what he said to them. Incidentally, we are glad to read in the papers that while the other men smoked while waiting in the judge's chambers, the minister did not. This particular minister used to be a liberal user of cigarettes, and we are glad to read that he has stopped. It is well enough that men who are on the school board or in the pulpit, and who teach boys that cigarettes are bad, should themselves eschew the cigarette. We are as glad of this purging as we are that the eight members have purged themselves of contempt of court.

TIMES HAVE CHANGED!

PRELIMINARY meetings looking toward the organization of a new church of Disciples on the north side of Chicago were held last Sunday. Addresses were made by Prof. H. L. Willett and Rev. O. F. Jordan, and it is said that a goodly company of interested people was present.

It isn't such a big piece of news to chronicle the fact that the Disciples have organized a new church. That sort of thing is happening all the time. But in this case the significant thing is that the Disciples were requested by the Chicago Federal Council of Churches to plant a church in just this place. The request came two or three years ago. It has taken a long time to respond to it. Three other similar requests are on file in the Chicago Disciples' secretary's office.

It would seem that an encouraging stage of unity has been already reached when Congregationalists and Baptists and Presbyterians and Methodists point out a great field to the Disciples and say, You go in and possess it, and God's blessing and ours attend you!

It was not so in days not long since passed by.

The March of the Women

Sung by Five Thousand Suffragists in the Woman Suffrage Parade at Washington, May 9:

Shout, shout, up with your song;
Cry with the wind for the dawn is breaking;
March, march, swing you along.
Wide blows our banner and hope is waking.
Song with its story, dreams with their glory,
Lo, they call and glad is their word.
Louder and louder it swells,
Thunder and freedom, the voice of the Lord.

Long, long—we in the past
Cowered in dread from the light of heaven;
Strong, strong—stand we at last,
Fearless in faith and with sight new given.
Strength with its beauty, life with its duty,
(Hear the voice, O, hear and obey!)
These, these—beckon us on;
Open your eyes to the blaze of day.

Life, strife—these two are one,
Naught can ye win but by faith and daring.
On, on—that ye have done,
But for the work of today preparing.
Firm in reliance, laugh a defiance,
(Laugh in hope, for sure is the end.)
March, march—many as one,
Shoulder to shoulder and friend to friend.

The Larger Christian World

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE.

Noted Baptist's Remarkable Will.

The total charitable bequests of the late Daniel Sharp Ford, proprietor of The Youth's Companion, amounted to \$3,185,092, distributed as follows: Boston Baptist Social Union, under the will, \$1,216,031, to which is added \$221,213 the avails of a sum of \$125,000 left in trust for his daughter, Ella Ford Hartshorn, during her life, and which was paid to the Social Union after her death, making the total bequests to that organization \$1,437,244; to the Foreign Mission Society and the Home Mission Society, \$270,813 each; Massachusetts Missionary Society, \$180,522, to which is to be added the price of his home, sold after the death of Mrs. Hartshorn, \$50,000; Massachusetts Charitable Society, Conference of Baptist Ministers in Massachusetts, Maine Convention, New Hampshire Convention, and the Vermont Convention, \$180,542 each; to the Boston Young Men's Christian Association, the Boston Young Women's Christian Association, and the Massachusetts General Hospital, \$7,000 each; to the Boston Museum of Fine Arts, Boston Public Library and Boston City Hospital, \$6,000 each; to Boston Children's Aid Society, and the Children's Hospital in Boston, \$5,000 each.

Dr. Clark's Tour Schedule.

The schedule being followed by Dr. Francis E. Clark and wife, in their present tour, covers France, Spain and England. The French Endeavor Convention meets at LaSalle, from which place the Clarks will travel to Barcelona, where the municipal corporation of the city has granted the Spanish Endeavorers the use of the Fine Arts Palace, which has the largest auditorium in the city, seating 3,000 persons. Such recognition for a Protestant religious organization by the public authorities of a Spanish city is said to be something absolutely without precedent in all the history of Spain. Later Dr. Clark is to speak in Valencia, Madrid, Zaragoza and Bilbao. Returning through Paris, the tourists will arrive in London in time for the British national convention, which will occupy a week and which will include a great open air demonstration in Hyde Park.

The Church's Greatest Chance.

J. A. Macdonald, who made the greatest of the many great addresses at Toronto last fall, recently spoke at the Sunday Evening Club, Chicago. His topic was "Love and the Social Order." Doctor Macdonald had much to say of today's startling events, and especially of the church's relation to them. He interpreted the troubles in Colorado and elsewhere as "a cry for social justice, for a man's chance for every man and for brotherhood." "I say of the Stars and Stripes and the union jack that their stains are as deep and damning if we repeat all the oppression and the injustice of Great Britain in our respective countries of the United States and Canada, was the speaker's assertion. Man's inhumanity to man has made thousands mourn. I know the cry of the unprivileged multitudes. I know also that wealth has its problems and there are among the rich those who have a high desire to do justice. For both classes there is no permanent and adequate solu-

tion of the problem that does not change the motives and viewpoint of men. This is the church's greatest chance—to reconstruct the brotherhood. It would revive again the old evangel and the old enthusiasm. The modern church has as much as Peter, James, and John had. They had only an idea, but that idea changed the Roman empire. It is for the church to recognize that 'One is your master and ye are brethren;' that 'By this shall all men know that ye are my disciples if ye love one another.' Cain tried to solve the problem of destroying competition by killing his brother and then by denying his obligations by sneering, 'Am I my brother's keeper?' Rome tried to solve the problem by the strong lording it over the weak. The cynics called brotherhood a beautiful dream that could never be fulfilled. But Jesus set out to establish a brotherhood in which no man should eat his bread by the sweat of another man's brow; where there would be no social parasites high or low, but one in which a man should



James A. Macdonald, of Toronto, who points out "Church's Greatest Chance."

be ministered to in proportion to his need and a man should serve in proportion to his possession of power. The realization of this brotherhood is the fulfillment of gospel, and it lies within the reach of the church."

Spiritual Healing Discussed.

Chicago ministers have been discussing Christian Science, inspired by the report of the London Commission of Clergymen and physicians appointed last year by the Conference of the Clerical and Medical Professions to investigate the problem of spiritual healing. The commission's conclusion that "faith or spiritual healing can be permanently effective only in functional disorders as distinguished from organic diseases" found support in some quarters, but was strongly opposed in others. The statement of Rev. Jenkin Lloyd Jones, the Chicago preacher, was illuminating: "I'm glad that the medical profession has spoken in frank recognition of the psychic element in the treatment of disease," he stated, "and I am equally glad that a scientific word has been said concerning the inexorable limits to the power of mind over matter. The mind may clear the mind of the fancies that distress

and distort the nerves, but the mind cannot mend a broken bone or tie a severed artery."

Dr. Shailer Mathews on "Statistics."

In an address before the Baptist Ministers' Conference, at Pittsburgh, Dean Shailer Mathews, of the University of Chicago, referring to the ambition of some to add numbers to churches and the denomination, is reported to have said, "Statistics are no more an evidence of efficiency than size is an indication of health; the size may be due to dropsy."

Baptists in Boston in June.

Thousands of Baptists throughout the northern states are beginning to plan to go to Boston, in June, to attend the Northern Baptist Convention, June 17-25.

Charles Stelzle in Winnipeg.

Rev. Charles Stelzle spent the week following Easter Sunday in Winnipeg, Canada, conducting a campaign of social service and evangelism under the auspices of the Manitoba Social Service Council. Mass meetings were conducted every night in "Ralph Connor's" church, meetings were held in the big railroad shops every day at noon, and conferences were conducted every afternoon for special groups. Among the subjects discussed during the campaign were: "Radical Tendencies in the Labor Movement," "Will the Abolition of the Liquor Traffic Create a Labor Panic?" "Why the Church Cannot Advocate Socialism," "How Church and Labor May Cooperate," "Making the Public School Efficient." In one of the meetings Mr. Stelzle spoke to 2,500 persons.

Rural Church Work Considered.

How the rural church may become a powerful factor in building up the social life of a community was illustrated in a series of talks given at one of the closing sessions of the recent Country Life Conference of the University of Wisconsin. One of the striking examples of successful parish effort was related by Rev. Joseph Heyde, of Ashton, Wisconsin. Out of a parish of 84 people, 71 are farmers, and out of these 71 only 7 are renters. In ten years, this pastor predicts, nearly all of these men will be owners. So strong is the neighborhood feeling, and so well are the young people organized, that in eight years only one boy has left the community, and he is now a "professor" in Madison. How the minister may make the school a great community clubhouse, rather than using the church building itself, was illustrated by Rev. W. J. Warner, of Windsor. He explained how a community fair served to bring the people together in a neighborhood which was much divided. That a harvest festival can be made a potent factor in bringing village and country together was the opinion of Rev. Q. L. Dowd of Roseoe, Illinois. He illustrated his talk with a history of the organization of the Roseoe harvest festival.

Count Okuma a Sunday-school Man.

While the attention of the world is being focused upon Japan's new Premier, Count Shigenobu Okuma, it is a great satisfaction to the friends of the Sunday-school to know that this great Japanese statesman is also a warm friend of the Sunday-school. Count Okuma, as is well

known, is one of the Japanese promoters of the World's Sunday-school Convention in Tokyo, and has manifested the most lively interest in the cause.

Is the Preacher Losing Influence?

The Christian Register has something to say regarding the oft-heard statement that the ministry is losing its influence: "The advocacy of no class in a community is more sought for any cause than that of the ministry. The minister is appealed to for assistance first in many matters, and when an important public measure not of special limitation is under consideration, no alliance is more welcome than his. He is looked to until it is proved that his aid is not sufficient. What other class is more influential? The physician can less rely on his time; the lawyer has loyalties which embarrass him in the fields of reform; and the professor is singularly lacking in authority outside the province of his specialty, and is bound up in the scholar's seclusion. Compare the audience which comes under the preacher's influence, even in its scantiest example, with the audience the professor deals with, and even the university can have no boast in comparison with the ministry as to influence in a community. So far from having little influence, a man has more influence according to his deserts in the ministry than he would have in any other profession, if he has the mind to use it."

J. R. Mott for Sunday-School Council.

Dr. Edgar Blake, secretary of the Methodist Episcopal Board of Sunday-schools, and Dr. John R. Mott, chairman of the Continuation Committee of the Edinburgh Conference, have been elected advisory members of the executive committee of the World's Sunday-school Association. Both of these prominent leaders in the Christian education of the world's youth have consented to serve in this capacity.

Tokyo School for Religious Education.

Plans are being considered for the erection in Japan of an educational building of unique character. Everyone recognizes the great need in the so-called non-Christian lands for training in Christian leadership of all kinds, and especially is there need of trained Sunday-school leadership. To meet this need for Japan the World's Sunday-school Association purposes to erect, as part of the proposed Tokyo Christian University system, a school of Sunday-school method, similar to the Hartford School of Religious Pedagogy at Hartford, Conn. This school will serve admirably to make permanent the Sunday-school spirit and impulse which may be generated in Japan by the Tokyo Convention.

Northfield Conferences and Schools.

The thirty-second season of the Northfield, (Mass.) conferences and summer schools extends from May 1 to October 1. The following sessions are announced: Bible study courses and special addresses at the Northfield schools and conferences, May 1-October 1. Northfield Seminary commencement and Thirty-fifth Anniversary exercises, May 30-June 2. Student conference (Y. M. C. A.) June 19-28. Young women's conference, July 1-8. Summer school for women's foreign missionary societies, July 10-17. Home mission summer school, July 18-24. Summer school for Sunday-school workers, July 18-25. General conference of Christian workers, August 1-16.

Bishop Hughes Defends His Church.

At a recent New England conference of the Methodists, Bishop Hughes is reported to have attacked certain men who have "slandered the Methodist church" by saying that her old preachers are on the way to the poorhouse. "I have heard words like that again and again," said the Bishop. By talking like that we simply lift a warning all over the country to young men not to enter our ministry. No Methodist clergyman has ever yet gone to a poorhouse, and none ever will. To spread these false rumors is a contemptible injustice to the Church, and is not fair to its future."

Chicago Federation Council to Meet.

The next Union Ministers' Meeting is to be held Monday, May 25, under the auspices of the Church Federation Council. In response to several requests the question of the Bible in the public schools will be discussed. Hon. Wm. E. Church, of the firm of Church and McMurdy, formerly associate Justice of the Supreme Court of South Dakota, and Mr. Thomas E. D. Bradley, of the firm of Bradley, Harper and Eheim, formerly Professor in the Chicago Kent College of Law, will be the speakers. These eminent lawyers will present carefully prepared briefs upon the fundamental legal questions in-

BROTHERHOOD.

By Edwin Markham.

The crest and crowning of all good,
Life's final star, is brotherhood;
For it will bring again to earth
Her long-lost poesy and mirth;
Will send new light on every face,
A kingly power upon the race;
And till it comes we men are slaves,
And travel downward to our graves.
Come clear the way, then, clear the way,
Blind creeds and kings have had their day,
Our hope is in the aftermath—
Our hope is in heroic men,
Star-led to build the world again.
To this event the ages ran;
Make way for Brotherhood, make way
for man.

involved under the recent adverse decision of the Illinois Supreme Court. While this is primarily a ministers' meeting, all who are interested, both men and women, are cordially invited to attend. The meeting will be held in the Y. M. C. A. Building, 19 S. La Salle Street, at 10:30 A. M., with Dr. Charles Bayard Mitchell in the chair.

Epworth League Celebrates Anniversary.

On May 14, the Epworth League, of the Methodist church, celebrated its twenty-fifth anniversary. The League had its origin in the necessity for a single unified organization to take the place of the several societies that were trying to keep themselves individually alive. The convention that set this great young people's movement to going met in Cleveland, in 1889. Delegates from the five church societies came to Central Church, Cleveland, at the invitation of the pastor there. There were three purposes in his mind—consultation, probable federation and possible union. The following interesting story of the meeting is told by the Epworth Herald: "There were twenty-seven men in the little class room of Central Church on May 14, 1889, and when the meeting began no man could forecast the outcome of their discussions.

At one time they were so far from agreement that the delegates from one of the societies withdrew, seeing no hope of any profitable result. But two days of conference and fellowship, even though each man was a sturdy defender of his own society, brought broadening vision and hotter eagerness that there should be one great body of young people in the church. Far into the night of the second day every group had given up something and contributed something; there was a happy blunder which settled the vexed question of the name of the new organization, and the Epworth League of the Methodist Episcopal Church was born." The League was hailed by some as a providential institution; by others as a child of dissension and division. The news of the Cleveland merger was received by the young people of the whole church with an enthusiasm that swept everything before it, and the record of the first year or two amazed the most sanguine. That the sentiment of the church is still strong for the League was evidenced by the result of a recent questionnaire. The question was put to Methodist workers throughout the country whether the League should be allowed to disappear. Seven hundred persons exultantly replied no. Three said let it die or be absorbed. Our congratulations to this remarkably successful movement at the completion of its first quarter century of achievement!

Baptist Missions in India.

American Baptists have four mission fields in the Empire of India. The oldest is the Burman Mission, established by Adoniram Judson in 1813, although the American Baptist Foreign Missionary Society was not organized until 1814. It has twenty-three stations, and over 60,000 church members are enrolled. The largest number of converts are among the Karens. Their work is 80 per cent self-supporting.

Atlanta Men and Religion Forces Win.

The news comes from Atlanta that the "Citizens' League" has fizzled out. This is the organization formed there to "protect Atlanta's good name" from the publicity of the bulletins put forth by the Men and Religion executive committee.

Revival Converts One-Fourth Town.

Shelbyville, Ill., with a population of about 4,000, has had a remarkable revival under Evangelist E. C. Miller, of South Bend, Ind. One thousand people have professed conversion, among them saloon-keepers, ex-convicts, and bootleggers.

Sixty-One Years in One Pulpit.

Dr. John Clifford has been preaching sixty-one years in the same pulpit. Sixty-one Sundays, suggests a contemporary, comes nearer to the period of service of the average preacher!

Italian Protestant Churches.

In New York city alone there are now twenty-five Italian Protestant churches. One Chicago Italian church has 461 members, and one in New Haven has 500 members. The Baptists, Methodists and Presbyterians of America each have about sixty ordained Italian ministers.

P. E. Cathedral for Washington.

An anonymous gift of one-half million dollars toward the construction of the great national cathedral of the Protestant Episcopal Church on Mount St. Albans, in the suburbs of Washington, D. C., was announced recently. The bequest was made through the New York Chapter of the National Cathedral Association.

Disciples Table Talk

Frank Waller Allen to Springfield, Ill.

Frank Waller Allen, pastor at Paris, Mo., for the last seven years, will become pastor of First Church, Springfield, Ill., on September 1. The church of his acceptance has a membership of 800, and recently erected a \$120,000 building. This congregation is the largest in the Illinois capital city. Mr. Allen is very appreciative of the opportunity for service afforded him. It is with regret that Paris releases Mr. Allen to Springfield. For he has been much more than a church pastor in the town. He has been a community asset. As a leader in the literary life of Paris and an inspirer of higher social ideals, he has been highly valued. The Paris Mercury has always been a staunch supporter of Mr. Allen's words and works and speaks thus editorially of the citizen Paris is losing: "Frank Allen is not alone a big preacher but a big man as well, uniting to a broad culture in books an intimate and sympathetic knowledge of life and adding to both a capacity for practical achievement and an energy that never tires. He is a progressive in all that the term implies and does things with ease and alacrity. He has made over the local congregation in many ways, putting it abreast modern thought, and in addition to endowing it with a new vision, leaves it with a new and modern \$30,000 building. As a citizen and public man, identified with the whole life of the community, he has rendered services yet more incalculable, having been a constant stimulus to the intellectual activities of the town and a leader in every movement looking to social betterment. How Paris will fill his place, just what it will do without him, is the question now uppermost. In seven years he has become so much a part of us that disassociating him from Paris, or Paris from him, seems well near impossible. The Springfield church will not be long in realizing that its new pastor is a very big and a very potential man."

More About the Kansas City Fire.

As was reported last week, the historic First church at Kansas City, Missouri, burned to the ground, May 9. Further word brings information that in addition to the old plant, the fire destroyed also the half completed new addition, costing \$40,000. The cause of the fire is unknown. It is likely that the First church congregation will meet in the Y. M. C. A. auditorium temporarily. T. P. Haley was pastor of First Church, Kansas City, for a score of years. W. F. Richardson succeeded Mr. Haley and has been pastor also a score of years. It is probable that a new edifice will be immediately erected by the Kansas City Disciples, as a memorial to the cause of the "Mother" of Kansas City's twenty-six Disciple churches. Luckily W. F. Richardson's library and study had been removed from the First Church, Kansas City, prior to the fire, and were therefore not destroyed in the fire which laid waste the old and new buildings.

More Union Spirit at Franklin, Ind.

In Franklin, Indiana, where William J. Wright ministers, the congregation of the Baptist church and the faculty of Franklin College, a Baptist institution, came recently in a body 300 strong to worship with the Christian Church. The congregation of the Christian church last year visited every church of the town, and this is the second of the return visits, which are made without announcement, each congregation taking the others by surprise. The churches have so many union meetings of different kinds as to make the Christians of the town feel much like one great communion. Passion week was observed by union meetings, and similar outdoor meetings are planned for the entire summer. There is a disposition on the part of all to "let brotherly love continue."

Methodist Minister Joins Disciples.

W. G. Eldred, pastor at Shelbyville, Ind., reports that J. W. McClure, who has been engaged in the ministry for several years in the Methodist church, united with First church, Shelbyville, last week. His wife came with him. Mr. Eldred writes: "After investigating the questions of doctrine and church policy, Mr. McClure is convinced that his ideas and ideals are the same as those of the Disciples of Christ. So after mature thought on these questions he comes to be identified with us. Mr. McClure is a modest man and does not care to advertise for a call to preach among us, but he believes the ministry is his life's work and is desirous of continuing the work of the ministry among us if opportunity offers. To get started with us he will consider a ministry that will pay him a thousand dollars a year. I have been in this field only three months and have not known Mr. McClure very long, but from my acquaintance with him I believe him to be a



Rev. Frank Waller Allen, called to First Church, Springfield, Ill.

consecrated, earnest man. Those who know him here speak very highly of him both as a man and as a minister. Let's keep this good man at work. He may be addressed at 637 South Harrison St., Shelbyville, Ind."

"Country Life" in Edgar County, Ill.

The country life movement is quite strong in various parts of Illinois and is especially so in Edgar county. There is a Country club in almost every neighborhood in the county. H. H. Peters, pastor of the Christian church in Paris, has lectured before ten of these clubs during the past year. In addition to this he has spoken before several farmers institutes and is now listed as one of the regular lecturers of the State Farmers Institute. The two subjects he has presented quite frequently are, "City Life in the Country Home," and "The Soil and the Soul."

Rare Treat for Kentucky's S. S. Workers.

Walter E. Frazee, Kentucky's State Sunday-school Superintendent, has made Kentucky's already glowing Sunday-school record look dim in his announcement of the coming School of Methods to be held at Lexington, June 11 to 19. Lexington, as is well known, is an ideal place for such a school with its inspirational environment and its college atmosphere. Nine days of "instruction, recreation and inspiration" are planned. The first day will be given to matriculation, commencement exercises

of Transylvania and the College of the Bible, the alumni banquet and special class work, lectures, conferences, demonstrations and recreational activities, with chapel and vesper prayer service each day. International certificates will be awarded. The intervening Sunday will afford opportunities for observation of the up-to-date Lexington schools. The expense is put thus, "Nine days for nine dollars." The school is intended for pastors, Sunday-school teachers and officers and all Christian workers. An unusually competent faculty has been selected, as follows: F. E. Lumley, of the College of Missions, Indianapolis, instructor in Social Service and American Missions; H. L. Calhoun, of Lexington, instructor in Bible Study; W. C. Bower, of Lexington, instructor in Religious Pedagogy; W. J. Clarke, of Cincinnati, Adult Specialist; Miss Cynthia Maus, of St. Louis, Teen Age Specialist; Miss Hazel Lewis, of Cincinnati, Elementary Specialist. W. E. Frazee, 706 Realty Building, Louisville, may be written for reservations and further information.

Maryland Convention Features.

Maryland, Delaware, and District of Columbia Disciples are meeting, May 19-21, at Vermont Avenue Church, Washington, D. C., the pastor of which, Earle Wilfley, is also president of the convention. Some of the features of the meeting are as follows: "Preachers' Day," with discussions of "Pastoral Evangelism," "The Preacher and Men," "The Ideal Preacher," "The Preacher and Moral Reform," "The Preacher as Leader of the Church," "The Preacher and the Every Member Canvass," and "The Cause and Cure of Church Factions." Other features of the program are: Addresses by Earle Wilfley, A. McLean, John H. Booth, Mrs. Ellie K. Payne, Dr. Mary Longdon, R. M. Hopkins, H. C. Armstrong and Carey E. Morgan. The convention music was in charge of W. E. M. Hackleman.

Ohio's Coming Convention.

I. J. Cahill, Ohio's Corresponding Secretary, is calling the attention of the Disciple clans of the Buckeye State to the privileges that will be accorded them in the state convention, to be held at Bowling Green, June 1-4. Thirty-five specialists of national reputation will be present to give expert instruction. It will be a "How" convention from beginning to end. Among the themes discussed will be "Rural Church and Bible-Schools," "Church Advertising," "Church Music," "Church Debts," "Reverence in Worship," "Amusements," "Evangelism in the Bible-School," "Preparation for the Revival"; a complete course of teacher-training instruction for those who teach "Beginners" and the "Primaries" and the "Junior" and the "Teen Age" pupils and the "Adults." In addition to the class room work will be inspirational addresses by the president, P. H. Welshimer; by J. Campbell White, and by Carey E. Morgan, of Nashville, Tenn. The national secretaries will be there with brand new messages. The reports of work done by the state departments, Mr. Cahill writes, will this year be "such as to rejoice the hearts of the saints." The Sunday-school work, evangelistic work, mission churches—all have rendered splendid service and shown rich fruitage.

M. B. Madden Returns to Japan.

M. B. Madden has just returned to Japan after making a visit in Portland, Ore. He leaves his two sons. They have taken membership with the First Church in that city.

Dr. Shearin Leaves Transylvania.

Dr. H. G. Shearin, who has been connected with Transylvania University for the past nine years, from 1905 to 1909 as Morrison Professor of English Language and Literature, and from 1909-1914, as Professor of English Philology and administrative head of Hamilton College, resigned some months since, to give his undivided efforts to his profession, and this summer will give courses in English in the University of Virginia Summer School, and next September will go to the headship of the English department in Occidental College, Los Angeles, California.



If anyone thinks Indiana is not a progressive state, let him consider this picture. These are the five district secretaries of Indiana Disciplesdom in their automobiles. No 1 is W. H. Martin, No. 2, T. J. Legg, No. 3, G. I. Hoover, No. 4, Melnotte Miller and No. 5, Fred R. Davies. The machines are the gifts of Marshall T. Reeves, of Columbus, and were awaiting the district secretaries on their return to Indianapolis, after the State Convention.

Indiana's State Convention

"The best convention the state ever had," was the unanimous comment with which the week's sessions of the Indiana convention at Terre Haute broke up last Thursday night. A few conventions have had larger attendance, but it was felt that in none has there ever been struck such great notes of progress and such depths of spirituality and personal devotion as in this. Certainly there was never manifested a spirit of unity and co-operation surpassing that which obtained in the Terre Haute gathering.

The convention opened with a session of the Central Indiana Ministerial Association on Monday morning. A. B. Philpott read a review of "The Inside of the Cup" which is described as an appreciative and well-balanced critique of this popular novel. In the afternoon B. A. Abbott of St. Louis spoke on the minister, bringing a rich and helpful interpretation of the calling of which he is himself an admirable example.

Other speakers during these sessions were W. E. Sweeney of Evansville, John R. Golden of Angola, J. M. Vawter of Jeffersonville, E. E. Moorman and E. L. Day of Indianapolis, J. A. Spencer of Bloomfield and J. Boyd Jones of Anderson.

At the opening session of the state convention proper, on Tuesday evening, W. H. Book of Columbus preached the convention sermon on the familiar text from Hebrews 6:1, "Leaving the first principles of the doctrine of Christ, let us go on unto perfection." He declared that the first principles were not to be left behind in the sense of being left out of account, but in the sense that the builder goes on with his superstructure, not continually laying and relaying his foundations. It was a heartening sermon and stood for progress. The President's address by L. C. Howe, of Noblesville, was received with much favor. Mr. Howe presided throughout the convention with an evident earnestness of purpose to make each session tell appreciably for the good things that are coming to be more and more clearly desired by Indiana leaders. A remarkable session was held on Tuesday afternoon when a sort of exhibit of the whole Indiana mission work was made by the workers from the several fields. Beginning with C. W. Cauble, the state secretary, including the pastors of churches in whose support the Indiana treasury has a share—W. A. Howard of Hobart, H. A. Carpenter of Indiana Harbor, J. E. Wolfe of Whiting, Donald C. Ford of Glen Park and Tolleston, S. W. Nay of Gary—and the various departments of effort such as the work among Purdue University students represented by G. W. Watson, the student pastor, the Sunday-school represented by Garry L. Cook, the Christian Endeavor Society represented by W. D. Bartle, the work among the colored people represented by H. L. Herod, the task of reviving the weak churches represented by William Chapple, and closing with inspiring talks on the tasks of evangelism in the five districts of the state by the five Evangelists—the Northern District represented by A. L. Martin, the

Western District represented by T. J. Legg, the Eastern District represented by G. I. Hoover, the Southwestern District represented by Melnotte Miller and the Southeastern District represented by Fred R. Davies—with such an array of state mission interests, and such an interpretation as these specialists gave them, one can imagine how clear and inspiring an impression the convention received.

That evening there was a veritable flood of characteristic Indiana eloquence. With their respective subjects, "Back to Christ" and "Forward with Christ" W. R. Motley of New Castle and C. M. Yokum of Rushville held the attention and won the applause of the great house as well as Beveridge and Hanly could have done. In addition to the eloquence each man brought a helpful message also.

Unlike most state conventions, the sessions

of the C. W. B. M. instead of opening the series came in the midst of things. Wednesday was the day of the Woman's Missionary Society. Mrs. O. H. Greist, state president, gave no extended address but her remarks at the closing moments of each session were full of light and encouragement. Miss Mattie Burgess of India, Mrs. Laura D. Garst, Dean of Residents of the College of Missions, Indianapolis, and Mrs. J. McDaniel Stearns, one of the international secretaries of the woman's society, made great addresses. Miss Burgess spoke intimately of her experiences during her long period of service in India. Her story was intensely interesting. Mrs. Garst pleaded, with masterful grasp upon the problem, for the highest training for missionaries. Mrs. Stearns showed how, historically, in both Mexico and Japan, the church had failed to sense God's hour when mission triumphs would have been easy, and pleaded for an adequate policy of missionary effort in the lands that are open today, especially China, India and Africa.

On Wednesday evening Secretary S. J. Corey of the Foreign Missionary Society told the story of the Men and Millions Movement, described the ideals that dominate the movement and interpreted its significance. This movement was often on the lips of those who led the convention in prayer. Mr. Abram E. Cory, the leader of the movement, was remembered in prayer again and again.

Thursday was a sort of school of efficiency. The convention divided into groups for consideration of special interests such as the several divisions of the Sunday-school, the Christian Endeavor Society, the C. W. B. M., the Rural Church Problem, the Every-member Canvass, etc. Each group was led by a specialist.

At night a popular service for young people was held, with addresses by Elmer Ward Cole of Huntington and Secretary Bert Wilson of the Foreign Society.

All the general interests of the churches were represented by their secretaries, and much business was transacted of which this report makes no mention.

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A Tribute to S. M. Jefferson.

The recent death of Professor S. M. Jefferson, of Transylvania has brought forth many tributes to his memory. A most appreciative one has come from F. B. Sapp, State Secretary of North Dakota Missionary Society, and a fellow student with Professor Jefferson at Bethany. He praises him as man, preacher, friend, philosopher and teacher. Most illuminating as regards the character of Professor Jefferson are Mr. Sapp's comments upon him as a preacher. From this sympathetic appreciation we quote: "Frankness entered into Professor Jefferson's structure as a preacher. When called to one of our churches prior to his career as a teacher, he was handed a document by one of the elders in Israel, which was supposed to contain the ne plus ultra as to the length of his theological cable-tow. His response to said Elder, who served in a congregation of 300, was, 'My brother, you have written well, but there are still 299 who have not handed in yet, and when they do so, I shall strike a general average and do the best I can.' A further characteristic of the man-preacher was manifested when a certain cultured woman wished to join his congregation from another pastorate. She had not yet breathed the spiritual content of baptism, and said to him, 'Dr. Jefferson, if you say so, I will be baptized.' His kind yet laconic reply was, 'Madam, it is not baptism, but faith that you need.' As a preacher, he was not the most magnetic, but his power of exposition ranks with that of a MacLaren, and his

spiritual intuition was akin to that of a Robertson. His great messages from the pulpit were not of the day, but the timeless spirit entered into his prophetic words. While absolutely loyal to the plea of the Disciples, there was a catholicity in his spirit that marked him a prophet in the Kingdom rather than the advocate of any doctrine needing emphasis in any particular historical epoch. He was a 'Voice' speaking to men."

Chicago Church Loses Oldest Member.

Will F. Shaw, pastor of Sheffield Avenue Church, Chicago, reports that his congregation has lost its oldest member by death. A. R. Knox, seventy-six years of age, and sixty-four years a preacher of the gospel, passed to his reward Saturday night, April 18th, in Waukegan, at the home of his daughter. The following churches of Christ were organized by Mr. Knox throughout Lake County, Illinois: Gurnee, Antioch, Waukegan. These are monuments of his faith and ministry. He taught Bible classes in Hinsdale up almost to his last year. He brought of the fruit of his own vines to the communion table of the church of his membership, Sheffield Avenue, North Side. Vividly he retold the story of his Christian life and labors on his seventy-fifth anniversary—of his obedience to the gospel. Mr. Shaw writes that he was loved of all for his character and his friendly visits. Funeral services were conducted by Will F. Shaw and C. G. Brels in Waukegan.

PERSONAL AND OTHERWISE.

C. J. Tannar, of Central Church, Detroit, has been elected president of the Detroit Pastors' Union.

The Bethany Assembly is to have a new "Hillside Auditorium" seating 15,000 persons, and costing \$7,500.

Commodore W. Cauble, the state secretary of Indiana, says there will be 500 people from Indiana at the Atlanta Convention.

Burris A. Jenkins, pastor of Linwood Boulevard church, Kansas City, Mo., was expected back in his pulpit May 17. Dr. Jenkins says he is "as good as ever."

W. C. Payne, late of the Kansas Bible Chair of the C. W. B. M., is doing field work for the woman's board. He recently visited several of our colleges in the interest of the College of Missions.

There were 1,042 persons traveled together in special parties to Toronto last fall. This year E. E. Elliott asserts 5,000 persons should make the convention trip together from St. Louis, Louisville, and Cincinnati.

F. L. Bowen is finishing up his work as City Evangelist of Greater Kansas City to become pastor of the great Jackson Avenue Church on September 1. Mr. Brown has been City Evangelist for 17 years, and will still have oversight of the city evangelistic work.

The children of Mr. and Mrs. Omer, at West Point, Georgia, are raising some cotton which will be turned into miniature bales and the bales turned into 25 cent pieces at the Atlanta convention for the work of the Christian Woman's Board of Missions.

The Wednesday evening classes, at Hyde Park Church, Chicago, are discussing the following subjects during May: May 6, "A Practical Catechism;" May 13, "Prayers We Should Know;" May 20, "Hymns We Should Know;" May 27, "Sermons We Should Know."

Graham Frank, Corresponding Secretary of the General Convention, visited Fort Worth enroute to the Texas Convention at Gainesville. His congregation at Liberty, Missouri, has granted him leave of absence for the purpose of visiting the conventions on the Pacific Coast this season.

A. C. Babcock, pastor at Wapello, Iowa, has utilized the waste ground on the church lot for a play ground for the children of the town, a place where they can go and enjoy themselves and be looked after by some older person. Swings, see-saws, slides, merry-go-rounds and other devices have been erected.

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The Christian Workers Magazine

Room 28, 167 Institute Place,

Chicago, Ill.

Facts and Figures From Disciples' Fields**EVANGELISTIC MEETINGS.**

Johnson City, Tenn., J. N. Jessup, pastor; Jack Lewis, singer; 115; closed.

Salem, O., M. J. Grable, pastor; Traverse Harrison, evangelist; 58; closed.

Danville, Ill., Fourth, C. A. Garst, pastor; J. A. Barnett, evangelist; 44; closed.

Jackson, Miss., E. T. Edmunds, pastor, preaching; Wallace Tuttle, singing.

Herrin, Ill., C. R. L. Vawter, evangelist.

Richmond, Ind., Central, R. C. Leonard, pastor, preaching; 70; continue.

Rockford, Ill., Central, Lockport and Garmong, evangelists.

West Middleton, Ind., G. I. Hoover, evangelist.

Hillboro, Tex., A. J. McCarty, evangelist.

Duncan, Okla., Oscar Ingold, evangelist.

Bloomsburg, Pa., First, W. M. Williams, pastor, preaching; H. E. Berg, singing.

Mesa, Ariz., Claude C. Jones, evangelist.

Blanchard, O., A. C. Lambert, pastor; Fife and Curtiss, evangelists.

Valparaiso, Ind., Claude E. Hill, pastor; Seoville Company, evangelists; 600; closed.

Charlestown, Ind., D. W. Scott, evangelist.

Columbus, Tex., Jacks and Son, evangelists; 20; closed.

Ardmore, Okla., F. B. Thomas, evangelist.

Colfax, Ia., Rev. Mr. Munyon, pastor; E. W. Schenk, evangelist.

Ironton, O., J. T. Brown, evangelist.

Collinwood (Cleveland) O., W. A. Harp, pastor; Fife brothers, evangelists; 400; continue.

Coldwater, Mich., J. A. Cargill, pastor; Hull brothers, evangelists.

Cleburne, Tex., G. H. Morrison, pastor; Minges company, evangelists; 143.

Wichita Falls, Tex., F. F. Walters, pastor; Seoville company, evangelists; 107; continue.

Pauls Valley, Okla., A. G. McCown, evangelist; 54; closed.

West Point, Ga., L. M. Owen, pastor; E. W. Elliott, evangelist.

CALLS.

F. W. Allen, Paris, Mo., to First, Springfield, Ill.

S. J. White, Guthrie, Okla., to Joplin, Mo.

H. H. Webb, Portland, Ind., to Covington, Ky., First.

T. J. Burton to West Middleton, Ind.

John Hewitson to Watertown, N. Y.

L. C. Moore to Waterloo, Ia.

Rev. Mr. Myrick to La Fontaine, Ind.

W. B. Morris to Worthington, Ind.

Thos. R. Rust to North Vernon, Ind.

J. A. Jensen to Greenville, Miss.

C. E. Dugan, Dover Place, St. Louis, to Rocky Ford, Col.

A. M. Jenkins to Sullivan, O.

RESIGNATIONS.

Orville Hawkins, Dallas City, Ill.

Geo. W. Titus, Sullivan, Ind.

J. J. Ruppert, Nevada, Ia.

J. J. Ramsey, Leavenworth, Kan., First.

John Bezoni, Asherville, Kan.

C. H. Brown, Lincoln, Kan.

Earl L. Karstaedt, Lovell, O.

William Burleigh, Portsmouth, Va., will evangelize.

ADDITIONS TO CHURCHES.

Somerses, Pa., S. G. Buckner, pastor; 42 in April.

Danville, Ill., Third, J. A. Barnett, pastor; 226 in 20 months.

South Bend, Ind., Indiana Ave., Cecil Franklin, pastor; 4.

Anderson, Ind., J. Boyd Jones, pastor; 43.

Muncie, Ind., Jackson Street, F. E. Smith, pastor; 348 in 18 months.

Camp Point, Ill., G. W. Wise, pastor; 1.

Slater, Mo., R. M. Tolbert, pastor; 15, May 10.

West Wichita, Kan., A. J. Aikins, pastor; 31 since Jan. 1.

DEDICATIONS, ETC.

Albion, Ill., T. J. Clark, pastor; will dedicate in June; G. L. Snively, dedicat.

Denison, Tex., W. D. Darnall, pastor; will dedicate \$16,000 building in June.

Newcastle, Ind., will build.

Indianapolis, Seventh Church, is building new Sunday-school plant.

Sigourney, Ia., R. W. Lilly, dedicated May 10.

Monticello, Ky., church destroyed by fire May 7; loss \$10,000.

Erlanger, Ky., church rededicated May 10 by G. L. Snively.

Akron, O., North Hill, will build church.

Elwood, Ind., will build addition.

Waynetown, Ind., W. T. Brooks rededicates church May 24.

Fairfield, Ind., C. W. Cauble dedicated May 17.

Poplar Bluff, Mo., W. M. Baker, minister; G. L. Snively raised \$14,000 for reconstruction of building.

Russellville, Ky., V. W. Wallace, pastor; G. L. Snively dedicated May 17.

Mondamin, Ia., J. H. Hoffman dedicated May 10.

Girard, O., dedicated remodeled building May 10.

The Sunday School

THE COMING OF THE KINGDOM.

INTERNATIONAL UNIFORM LESSONS FOR
JUNE 7, 1914.

Luke 17:20-37. Memory Verse, 33.
Golden Text.—Lo, the kingdom of God is within you.—Luke 17:21.

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(20) And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: (21) neither shall they say, Lo, here! or, There! for lo, the kingdom of God is within you. (22) And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. (23) And they shall say to you, Lo, there! Lo, there! go not away, nor follow after them: (24) for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be in his day. (25) But first must he suffer many things and be rejected of this generation. (26) And as it came to pass in the days of Noah, even so shall it be also in the days of the Son of man. (27) They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. (28) Likewise even as it came to pass in the days of Lot; they ate, they drank, they bought, they sold, they planted, they builded; (29) but in the day that Lot went out from Sodom it rained fire and brimstone from heaven, and destroyed them all; (30) after the same manner shall it be in that day when the Son of man is revealed. (31) In that day, he that shall be on the housetop, and his goods in the house, let him not go take them away; and let him that is in the field likewise not return back. (32) Remember Lot's wife. (33) Whosoever shall seek to gain his life shall lose it; but whosoever shall lose his life shall preserve it. (34) I say unto you, In that night there shall be two men on one bed; the one shall be taken, and the other shall be left. (35) There shall be two women grinding together; the one shall be taken, and the other shall be left. (37) And they answering say unto him, Where, Lord? And he said unto them, Where the body is, thither will the eagles also be gathered together.

Verse By Verse.

By C. C. BUCKNER

v. 20. *When the kingdom of God cometh:* The Pharisees thought of the kingdom as being a great political empire; while Jesus thought of it as a spiritual kingdom. So the question was not asked in good faith but for the purpose of committing Jesus on a point which would work to his disadvantage. *Cometh not with observation:* Jesus pointed out that it was not to be looked for as men look for the appearance of some stellar body.

v. 21. *The kingdom of God is within you:* The kingdom was in the hearts of Jesus and his followers. Where God is king, there is his kingdom.

v. 22. *The days will come:* He is referring to testing times which will come to them when he, their leader, shall be taken from them.

v. 23. *They shall say to you, Lo, there! Lo, here!:* They are here warned against the false predictions of his coming.

v. 24. *So shall the Son of man be in his day:* When he comes for his spiritual reign it will be perfectly apparent.

v. 25. No comment can make this verse more lucid. Ponder!

v. 26, 27. *As it came to pass in the days of Noah, etc.:* As the Deluge came on a people who were unprepared for it, so would the Son of man come in his kingdom upon an unprepared people.

v. 28, 29, 30. *Likewise even as it came to pass in the days of Lot:* In his use of these scriptural references we must note his knowledge and use of the scriptures to carry his messages to men's hearts.

v. 31. *In that day, etc.:* He is teaching that when Christ comes men must forsake all earthly attractions and follow him.

v. 32. *Remember Lot's wife:* See Gen. 19:26.

v. 33. *Whosoever shall seek, etc.:* The earthly life must not be reckoned as first.

At the Heart of the Lesson.

By REV. A. Z. CONRAD, PH.D.

Where we need to know, we are not left in doubt. No man will ever be lost because of necessary ignorance. Revelation covers all

that is essential to salvation and sanctification. To be unsatisfied with the Revelation of God in Jesus Christ is to be doomed to hopeless unrest. Curiosity is always calling for striking demonstration. Where the veil is drawn it is useless to try to tear it away. What God has not seen fit to disclose about the future we may well leave with Him.

Being asked by the Pharisees when the kingdom of God cometh, he answered and said: "The Kingdom of God cometh not with observation." Had there been advantage in further disclosure on this point Christ would have made it. In all ages men and women have tried to gain information about the future which God has not seen fit to disclose. No good has ever come of it. The sum total of knowledge that has been given to the world by all the necromancers, soothsayers, fortune tellers, table-rappers and the like is represented by zero. Modern spiritualism with its mummary has never given evidence of receiving one single intelligent message. But more than all this, God has deliberately placed his ban upon that sort of search. Trouble and only trouble has come from consulting "familiar spirits." It is prohibited.

SPECIOUS SPECULATION.

Jesus was a Prophet. He knew the mind of man. He well knew that one of the chief handicaps of the kingdom would be the specious speculations of his professed followers. "Neither shall they say Lo, here! or Lo there! * * * And they shall say to you Lo there! Lo here! go not away nor follow after them." Jesus again and again warned against following false leaders and teachers. The importance of the warning is fully justified in the light of church history. Periodically, theological speculations have sought to lead away from the Divinely appointed and accredited paths. Never more than now has it been important to guard against men who are wise above what is written and who say "Lo, here" concerning the Kingdom of God but who are blindly perverting the truth and leading themselves and their followers into the ditch. It is heart-breaking to note the applause with which the pressing of the crown of thorns of unbelief and denial into the head of Christ is greeted by his professed followers in ministerial meetings, because it is all done under wreaths of roses and lilies of adulation of a merely human Christ.

The warning is directed here more especially against dating and localizing the second coming of Christ. In the face of this protest it is difficult to see how or why men will undertake to fix the time and determine the place.

EXPERIENCE AND INTERPRETATION.

"The Kingdom of God is within you." Here is one of the profoundest and most illuminating utterances of Jesus Christ. His conception of the religious life is presented in a single sentence. The whole of religion is a matter of the heart. Moreover interpretation demands inter-penetration and this comes only from the indwelling Christ.

No man is able to become a spiritual guide by virtue of his intellectual learning. Scriptural discernment of the external Kingdom requires the Kingdom within. Like interpreters like. The pronouncements of men in matters of faith have value only as such men have had an inner experience of Christ. The doubts, the scoffs and the scorn of men have no effect on those of us who have the witness within. WE KNOW. We who have tested the promises and prayer are moved with pity but are not disturbed when men deny the efficacy of prayer to procure things from God. We who have known the risen Christ and Exalted Saviour as Redeemer cannot be moved by the denials of his supernatural birth and his miracle working and his intercession. His transactional relation between man and God is placed beyond doubt because the Kingdom of God is within us through His Grace. Jesus would never

consent to a religion of externals. It must be an experience of the soul.

LONGING FOR VISIBLE AND TANGIBLE

EVIDENCE.

There is a natural longing at times for some manifestation of Jesus Christ such as his Disciples enjoyed. We wish we might see his face as they saw it. We wish some demonstration of his power such as marked and sealed his utterances as authentic in Galilee, might again be given. "The days will come when ye shall desire to see one of the days of the Son of man and shall not see it." So great would be this longing that they would be in danger of following false teachers professing to have new light. He would come but not in the way expected. It was for them to be faithful to duty, to develop the Kingdom within and without and wait God's ruling. It is idle for us to long for other manifestations of Divine power than those given.

UNIVERSALITY OF THE COMING KINGDOM.

In the figure of the leaping electric fires of the sky whereby the whole firmament is illumined instantly, we have a fine illustration of the immediateness and universality of the manifested glory of Christ at his Second Coming. As it is without time designation so also is it independent of latitude and longitude. We may well be wary of accepting as conclusive the detailed descriptions of the Second Coming. The most of men who have made it a special theme of discourse have been betrayed into untenable positions. We know very little about it except the sure fact that it will take place. Jesus desired to emphasize the importance of preparation for such a tremendous event whenever it should come. As a basis of appeal it is less effective than an appeal to the inevitableness of death and the coming of Christ individually and personally in the call to the realities of the world beyond. I have no doubt that Christ will come again as a visible presence. He may come at any moment. The probability of his coming soon is less than the probability of my departure from earth to meet him in the Home beyond. The fact stated by Christ that the Kingdom of God is within, stressed the importance of holy living in which case the unexpected coming need create no uneasiness. If we live well, we die well. If we are living daily with Christ, then his Second Coming will only accentuate what we already feel and know about him.

THE PERPETUAL PARADOX.

"Whosoever shall seek to save his life shall lose it, and whosoever shall lose his life shall preserve it." Repeatedly our Lord presented this paradox. It was a striking way of declaring that selfishness defeats its own purposes. Lovers of pleasure burn out the ability to enjoy. As miserable as a leper upon a heap of ashes is a man whose energies and capacities have been burned out in the fires of unholy dissipation. It is unchangeably true that what we wisely bestow we really have, that the life which looks outward has most inward; that the life blood courses most strongly in those who mint their blood in the interests of the Kingdom. We are so constituted that deep and abiding joy can only come through ardent service.

THE GREAT SEPARATION.

"There shall be two in one bed. The one shall be taken and the other left. There shall be two women grinding together. The one shall be taken and the other left." Another way of saying, "One shall be accepted and another rejected." The basis of it all is made evident in the previous sayings of Jesus. The ground of the division is not accidental selection of one to the exclusion of others, nor arbitrary refusal to receive one and preferential acceptance of the other. Those who are left will be left because already they have left Jesus Christ. Those who are accepted will be accepted and taken because they are already identified with Christ as Lord and Master. Worship and service are the primary and sole conditions of permanent and eternal acceptance. Unity with God is effected through regenerating power and this is made possible through the atonement.

The Mid-Week Service

BY SILAS JONES.

TOPIC FOR JUNE 3.

The Christian and the Lord's Day. Matt. 12:9-12; Rom. 14:5-12; Acts. 20:7.

The saying of Jesus that the Sabbath was made for man and not man for the Sabbath is sometimes taken to mean that impulse shall displace reason in determining how the day shall be used. Jesus addressed his teaching to the intelligence of his hearers. We must therefore use the best sense we have in interpreting his words. He condemned the Pharisaic notion of the Sabbath for the reason that the Pharisee had lost sight of the man in his effort to keep intact a set of rules. Jesus bids us think of the man and make our conduct fit man's needs.

FOR THE BODY.

The law of the decalogue was made in the interest of the overworked. It was intended to secure for them the rest that was needed for health. If the agricultural laborer of Palestine needed protection against the greed of land owners, how much more does the industrial worker of today need his day of rest made sure to him by sound public opinion and wise legislation. Some of us have been in doubt about Sunday laws because we believe in the doctrine of a free church in a free state. But there is no danger of unlawfully thrusting religion into the affairs of government if we have in mind justice to the toilers. We are not legislating to build up the church, we are trying to give all our citizens their rights. The church will have a better opportunity to deliver its message in a state that takes good care of its citizens. It seems to have been demonstrated that the thirty-six hours rest from Saturday night till Monday morning is a requirement of bodily health.

FOR THE MIND.

The work we do ought to be done so well that it will be a source of education of the highest kind. There is something seriously wrong when a man's vocation and his intellectual life part company. But it is not enough that we know our own business. We must know as much as possible about the ongoing of the universe and the life of man. The day of rest is for mental improvement. Looking at every body and every even from the angle of business produces intellectual narrowness. The business man who teaches a class in Sunday-school and prepares for his teaching, who opens his mind to the influences of the Bible and who gets the best aids to the study of religion, can think better than he could if he gave himself up wholly to his business. He will learn in this way to think as a man and as a citizen.

THE JOY OF THE LORD'S DAY.

Henry Ward Beecher said, "A world without a Sabbath would be like a man without a smile, like a summer without flowers, and like a homestead without a garden. It is the joyous day of the whole week." Have we always made the day of rest a delight? In the time of Amos there were traders who found no pleasure in the Sabbath because it gave them no opportunity to cheat the farmers out of their grain. The humanitarian aspect of the day had no interest for them. A visitor at a Sunday-school in a state that was advertising for men with money was engaged in conversation by a real estate man who used the entire class hour to explain the financial opportunities of his section of the state. This real estate man either did not know or had momentarily forgotten what it was just to be a man and enjoy human fellowship. In some homes religion is dishonored by being assigned as the reason for making the day tiresome for the children.

Ex. 20:8-11; Ps. 92:1-15; Amos 8:5; Lu. 13:10-17; 14:1-6; Jno. 5:5-14; Acts 13:14-27; 15:21; 17:2; Rev. 1:10.

Be at war with your vices, at peace with your neighbors, and let every new year find you a better person.—Franklin.

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